

THE

# MANIFESTO

AUGUST, 1898.

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## THE MANIFESTO.

### Books & Papers.

**INEBRIETY, Its Source, Prevention and Cure,** by Chas. Foilen Palmer, 12 mo. Cloth, Gilt Top. Net, 50 cts. This excellent little work comes into our Library at the direction of Mrs. Palmer. We heartily commend it as a treatise of merit upon a world-wide evil. Publish'd by Fleming H. Revell Co., 158 Fifth Ave., New York.

Among the contributors to the July Magazine Number of **THE OUTLOOK** (which, by the way, is a special Patriotic Number) are, Colonel T. W. Higginson, who tells the story of The First Black Regiment; Brigadier General F. D. Grant, whose subject is With Grant at Vicksburg; Edward Everett Hale, who continues his delightful James Russell Lowell and His Friends; and Lyman Abbot, who in this and a preceding issue furnishes in full his recent address on The Supernatural, which has aroused so much discussion; Christianity in the Camps, is the title of an article by Anna N. Benjamin, written at Tampa, and illustrated with photographs by the author. (\$3 a year.) The Outlook Co., 287 Fourth Ave., N. Y.

**THE JOURNAL OF HYGEO-THERAPY** is devoted to the principles of health in a broad sense. Dr. Gifford presents in the June No. another chapter on The Science of Life, and the usual departments of Anti-Vaccination and Phrenology are well represented. Dr. T. V. Gifford & Co. Kokomo, Ind. Price 75 cents per annum.

President McKinley is to be given the unique distinction of having a number of a woman's magazine named for him and prepared in his honor. The July issue of **The Ladies' Home Journal** is to be called "The President's Number." It will show the President on horseback on the cover, with the President's new "fighting flag" flying over him; a new march by Victor Herbert is called "The President's March;" the State Department has allowed the magazine to make a direct photograph of the original parchment of the Declaration of Independence, while the President's own friends and intimates have combined to tell some twenty new and unpublished stories and anecdotes about him which will show him in a manner not before done. The cover will be printed in the National colors.

A most valuable and interesting work, neatly bound in two volumes, bearing the title "**The Black Monks of St. Benedict**," has just come to us from Longmans, Green & Co., of New York. Historians, Protestant and Catholic alike, have acknowledged the wonderful work done by the noble sons of St. Benedict in an age when the greater part of the Old World was groping in the darkness of Paganism. The Benedictines evangelized

nation after nation. The echoes of their voices have awakened every shore. Rev. E. L. Taunton, the author of "**The Black Monks of St. Benedict**" deals chiefly with the work of the monks in England. The great abbeys still standing in various parts of England bear eloquent testimony to the work of the monks. Within these abbeys the arts and sciences were taught and fostered, and much of the classical writings which were the glory of ancient Rome, were preserved. Every chapter of the work is of especial interest. The one entitled "**The Monk in the Monastery**" brings the reader into close touch with the every-day life of the monks. We can not say too much in praise of the work. No student of ecclesiastical history can afford to pass it over. It is one of the works that is "born to live." The work will be no less interesting and valuable to the members of religious communities. After the Savior and his apostles had disappeared from this earth, it was the Benedictines who took up and continued their life of communism, in fact, communism reached its highest development among the Benedictines. It may be of interest to note here that these same monks founded as far back as the fourth century have to-day a flourishing college and monastery, in the state of New Hampshire proudly situated on one of its lovely hills, near the city of Manchester. The building is a massive brick structure, and a master-piece of architecture. Within its walls the monks live the very same life of religious communism which was lived by their brethren centuries ago on the vine-clad hills of Italy.

### "THE LIGHT OF THE WORLD OR OUR SAVIOR IN ART."

Cost over \$100,000 to publish. Contains nearly 200 full-page engravings of our Savior, by the Great Masters. It is not a life of Christ, but an exhibit of all the great Masters' ideals of the Christ. No other book like it ever published. Agents are taking from three to twenty orders daily. The book is so beautiful that when people see it they want it. Published less than a year and already in its twenty-fifth edition, some editions consisting of 18,500 books. The presses are running day and night to fill orders. (It has never been sold in this territory.) A perusal of the pictures of this book is like taking a tour among the great art galleries of Europe. The Hermitage, Prado, Uffizi, Pitti, Louvre, Vatican, National of London, National of Berlin, Belvidere and other celebrated European art galleries, have all placed their rarest and greatest treasures at our disposal that they might be reproduced for this superb work. "**FIRST GLANCE AT THE PICTURES BROUGHT TEARS TO MY EYES**," says one. "Cleared \$150 first week's work with the book," says another. Many men and women buying and paying for homes from their success with this great work. Also man or woman, of good church standing, can secure position of manager here to do office work and corresponding with agents in this territory. Address for full particulars A. F. T. Elder, Publisher, 158 Michigan Ave., Chicago, Ill., First Floor.

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# The Manifesto.

PUBLISHED BY THE SHAKERS.

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Vol. XXVIII.

AUGUST, 1898.

No. 8.

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Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

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## OUR PILGRIMAGE.

*By Elder Henry C. Blinn.*

"Grain by grain the treasure is won,  
And step by step the race is run."

THIS is so like our pilgrimage through this life,—so like the growth of the body and then so like the growth of the soul. Altho there may be a religious revival and a sudden ascendancy from wrong to right, from low estates to a seeming exalted Christian character, yet the lesson that we are constantly learning from nature's law, is that everything moves by the law of its being and unfolds with unvarying precision.

During the weary term of forty years, the children of Israel were moving from the slavery of Egypt, over the mountains and through the wilderness to enable them and their children to enter the land of Canaan as a free nation. They made a bold attempt to free themselves from the land of servitude and so distanced their task-masters that their exultant voices on the shores beyond the Red Sea, had already a triumphant sound.

Altho it was an assured victory, it was only the victory of one degree. They had left the land of Egypt, but that was all. In their manners and customs, in all their appetites and passions, and in their religious belief even to the worshiping of idols, they were exactly as were the Egyptians from whom they had so recently parted.

After their exaltation with music and dancing they took up the line of march for that beautiful land of Canaan, from which they had already re-

ceived some wonderful specimens of fruit, and which had been represented to them as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." "A land that floweth with milk and honey."

But so soon as this nation of Hebrews and the heathen camp followers commenced their journey, the selfishness of human nature began to assert itself, and this favored people, who had inspired teachers sent of God, who had angels commissioned to watch over them, and who had the direct presence of God as a special protection; with all this care they had not manhood enough to deny themselves of the idolatrous customs of the Egyptians or even to abstain from the food and drink of those omnivorous eaters.

They wanted the leeks and garlicks and cucumbers as were provided by their task-masters: "Would to God we had died by the hand of the Lord in the land of Egypt," said they, "when we sat by the flesh-pots, and when we did eat bread to the full."

But the journey to that land of promise, and the life they lived is a long story. The trials and temptations, the struggles to keep in the right way and the enduring of influences from in and out of the body demanded an obedience to the spirit of God, as the only sure passport into the land of plenty.

Habits and customs have a tenacity upon the mind that it may take many years to overcome, even when it has been admitted that the habit was wrong. A less sensitive mind may not only ignore a change, but may both by precept and example, hold others from advancing.

Jesus accepted this same thought when he spoke of the Pharisees, and said, they would neither enter the kingdom of God themselves, nor suffer those that are entering to go in. In all probability they concluded that the course they pursued was as good as the more modern one, and as it proved agreeable to their idea of right, possibly it was their best way, but it was not a way of personal Christian discipline.

It is generally conceded that what defiles one man, will defile all men if they pursue the same course of life, and that which purifies one man will purify all men if they walk in the light, and accept the cross of Christ.

On this same line of thought are the words of Mary Hayes Chynoweth;—"There is something more than eating and drinking that a man must overcome. Thinking and feeling wrong will produce poison in the blood and make people believe there is no God. They will fret and get angry and find fault with circumstances."

"Keep your bodies clean to bear the messages of God. You can not do it by eating the things that poison the blood and bring sickness and death. Think of this and see to it that nothing foul or unclean shall be put into your

mouth, and no thoughts that are unclean and immoral shall proceed from your brain."

If the education of children was continued along these lines of kindness, of honesty, of truthfulness and of chastity, till the coming of more mature years, there would be a wonderful change for the better, on the full development of the mind. It is the step by step. The gradual growth from one degree of knowledge to another, and the maturing into that state where the intelligent reason shall guide them into the best conditions that may be known.

To those of more mature mind it is the putting away of an education of unrighteousness in its every phase and the accepting of an education in the fulness of righteousness, which is the highest light that God has given to man.

*East Canterbury, N. H.*

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## Correspondence.

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JAPAN. MARCH 24, 1898.

To A. G. HOLLISTER,

DEAR FRIEND IN CHRIST;—Your very welcome message of Feb. 12, reacht me a few days ago. It is so spiritual and broad in its declaration of truth, I have read it over several times and have also read it to a few friends who were delighted to hear it. It gives me great pleasure to become acquainted with a people who are evidently striving after a life no less perfect than that which our dear Master and Way-shower presented and taught us to follow.

How evident it is that the mind of Christ is at work, for individuals, tho having never met in person, are of one mind, seeing the same spiritual mysteries by revelation from the Father. Thus we may know and understand each other, tho oceans roll between. Our friendship, unlike that of the human mind, will stand the test of time and eternity.

Having risen above my fellow-beings here, I am no longer as one of them, and naturally hunger for the communion of those who are spiritual enough to see the same spiritual mysteries and understand me. You are one of such, and I have a deep feeling of gratitude to have had the privilege of learning of the faith of the body of people to which you belong.

I can not understand how men professing to have searched the teachings of the New Testament for centuries are blind to the truths which are so plain to you and me and others. It can only be that they loved the way of the flesh, and so could not develop spiritually. They were willing to give up a part, but not "all." "Except a man forsake all that he hath, he can not be my disciple." Blind preachers teaching a blind people, and "how great is that darkness!" I do not know of any other body of people who strive to

follow as closely after the teachings of Christ as the Shakers, and I am glad to learn from one of your books the meaning of that name.

At the time of my first distinct revelation, I felt quite alone—since then others have written who understand at least in part, and now I have the pleasure of knowing that you as a body of people have been trying to practice this faith for many years. When I sent out my booklets, many wrote condemning the work, others did not deny its truth, but said it would do harm instead of good because it was premature. The thought came to me, Truth is always premature to those who do not want it. When Christ came eighteen centuries ago, His teachings nailed Him to the cross, but he was not premature. Truth can never be premature, for "He whose right it is shall reign" and evil should never be.

I am glad to learn what I have of sister Ann Lee, and to know of her advanced spiritual life, and the example of her practical life while here. But I do not understand why you call her Mother. Jesus said, "Call no man father upon earth, for one is your Father which is in Heaven;" is it not as much principle to call no woman Mother? Since God is the Parent, both Father and Mother, let us be called Brethren for we must become as little children or as virgins who bear no parental title. Did sister Ann Lee work open miracles as did the early followers of Christ?

I read your letter to a Bible class of young men (Japanese) this morning and again in the evening to a class of some eight or ten seamen. Our interests are one in Christ, hence we need have no fear of each other. Purity of thought extends the boundary of human friendships and seals them to all eternity. As the "bride" of Christ, each must prepare his own "wedding garment," that when the Bridegroom comes to claim his own, we may be found clothed in pure white—a character without spot or blemish.

Yours in that love which binds us together with bands not to be broken even by death, which is to have no power over the righteous.

M. B.—

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SOME kind friend has been sending us THE MANIFESTO in which I find many good things. The current number is especially good, and its contents much in advance of the thought of to-day, and expressing so much truth that will be recognized by all truth-searchers, in which I am glad to enroll myself, tho marching under no especial banner, save the banner of "Truth" or "Good." There is a "Free Masonry" that is only felt and recognized by those in the same ranks and it is the sesame that unlocks the treasures of the wealth within and reveals it to the "whosoever will" may come.

Here and there one and another are awaking to the fact that man has dominion over many things that have had dominion over him. Our blessed Master and Way-shower taught it and said, "These things can ye do and

greater" and there is no other way to the Father "but by me" or by my way—"Follow me." It is not I, but the Father or Spirit "that dwelleth in me, He doeth the works." That same spirit dwells in each and every one of us and it is this that makes us great.

I can but think that we have kept ourselves and our brothers down, by only seeing the seeming evil and not looking deeper and thus recognizing the divine and calling the latter into activity. How quickly a child responds to the thought that it is good, or it is bad! Our best educators are recognizing this, and are using the ideals and teaching that those ideals are in each and can be brought into manifestation, that we do not pour knowledge in but we educe or draw it out, and that we are all store-houses of inexhaustible knowledge, having God for the source.

When more recognize this, if it is a fact, we must make greater progress Godward than we have done in the times past, when we have thought of ourselves as poor, vile, weak worms of the dust, with no good in us.

Emerson says, I believe, "Evil is unripe good," just as we might say of an unripe plum or peach on trying to eat it, "It is not good," and one that had never seen the fruit in its ripe state or condition could not be blamed for saying, I can see no good in peaches and plums—but one who knew the deliciousness of those fruits when ripe, will wait with patience until that time comes.

So we only see the unripe conditions of humanity and judge accordingly; but God can see the end from the beginning and knows that all is good. We have only the one ripened specimen of our race—Christ, the Conqueror of death, hell and the grave—but this one is sufficient to show us how glorious mankind is.

I believe we are seeking the truth and we can join in speeding the day when superstition and ignorance of every kind may be "shaken" till the things that can not be shaken may take their place.                           S. F. T.

*Tacoma, Washington.*

### EVOLUTION.

*By Oliver C. Hampton.*

"**A**ND the Spirit and the Bride say, Come." This voice of the Spirit and the Bride, is that divine energy, which has been eternally urging the more and more perfect unfoldment of all things, and which in our language goes under the name of Evolution. If we will listen attentively we shall hear it in all the departments of Nature and Grace. It called Abraham out of Chaldea; it called David to the earthly throne of Israel and Jesus to the spiritual throne of the Universe. O my soul, listen diligently to this sublime call, which has never ceast to reverberate through all time and all eternity, and whose word is from everlasting to everlasting, "come up higher."

The evolution of man upon this earth, is an unspeakably sublime and wonderful phenomenon. There can be no doubt but he was placed here under the circumstances we find him in, and the environment which followed, for some good and glorious purpose, and altho he is not yet sufficiently developt, to see and avoid the horrors of the mutual destruction of his fellow-man, and his fellow-man of him, still he is rising to a higher altitude of spiritual light and perfection, and ere many centuries, will rub off this barnacle of ancient barbarism.

Atheism and materialism are likely to be utterly annihilated by mere science, leaving out the sweeping, overwhelming evidences against it contained in spiritual inspiration and intuition. For example, the materialist looks to the oft-quoted atom for a foundation whereon to build his theory. If this fails him, what then? And now we hear it announced that the atom is not what we call matter at all, but merely a vortex of energy. So then the central plank of materialism falls away forever.

But what if all visible phenomena can be proven to be spiritual in nature? or at least had its origin as an effect, of Spirit as a Cause? And what is an effect but the end of a cause? So much the better, for now we have only one long magnet to study into, and all the old impossible theories gotten up by the old school of Theology, (as useful as it may have been in its day,) can now be dispensest with, without the loss of any valuable material.

The great law of Evolution relegates ignorance and erroneous theories to the limbs of a silent and hopeless oblivion, and altho this is a gradual process, it is none the less inevitable and inexorable. The process when brought to bear on man, is necessarily painful. How agreeable to the sensual man are the lower lusts and excitements of the rudimental condition! But the edict of Divine Evolution is "Come up higher" every time. Then comes the cross against lusts and affections, and in favor of purity of life, love, wisdom, peace and glory. I am not the least surprised, that our holy Savior exacted such extreme conditions of sacrifice of those who would follow him. After every outward possession and animal pleasure, then "his own life also" must be given up. Herewith, the very last cord of individual selfishness is snapt asunder. This consists in surrendering himself entirely subservient to the will of the visible order—the Institution God has establisht for the evolution, protection, travail, and final salvation of man here below.

This was the plan of the Pentecostal Church and Jesus knew it would require just such an institution, to set man on the highest round of evolution he could ever hope to reach. The whole economy of the plan of Jesus for the elevation of humanity to higher perfection, peace and glory, hinges on this visible order and has its foundation (logically speaking) in the great law Paul gave utterance to,—"Without all contradiction, the less are blest of the better."—Heb. vii., 7.

Did you ever notice what a beautiful and sublime reference the rapt Proph-

et made to this Pentecostal arrangement of the visible order? If you have not, I will quote it for your delectation. "And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isaiah xxxii., 2. In this sublime arrangement, salvation and peace are found; but none can know this only by trying it, and none can try it faithfully and be disappointed. "The spirit and the bride say, Come."

*Union Village, Ohio.*

### A VISION.

*By Martha J. Anderson.*

In the seclusion of a lovely spot,  
Where bloomed the laurel and forget-me-not,  
Where the dark cypress—all in shadows plumed—  
Waved in deep sadness o'er the earth entombed;  
I saw there, carved in alabaster white  
A fountain, glistening in the morning light,  
Whose seeming spray with silvery whiteness shone,  
Whose crystal basin was a gleaming zone,  
Encircled with a wreath of ivy leaves,  
As perfect as the type of nature weaves,  
Design so delicate, so chaste and fair,  
Wrought by the Sculptor's hand with skill and care!  
I gazed upon that peerless work of art,  
And pondered o'er its meaning in my heart.  
O living spring! upwelling pure and free,  
True emblem of man's immortality,  
No death can dry the fountain of the soul;  
No change can check the stream that on shall roll,  
No blight of time, or withering frost can sear,  
The wreath that twines the soul's perpetual year.

*Mt. Lebanon, N. Y.*

### RESURRECTED.

*By Alonzo G. Hollister.*

HAPPY are those who truly keep  
The gospel in its purity;  
A bounteous harvest they will reap,  
Their souls well satisfied will be:  
Who keep their understanding bright,  
Their mental eye-sight strong and clear,  
Their spirits shall be clothed in white,  
With perfect love which casts out fear.

WHAT can one desire beyond perfect love! Love is life—perfect love is perfect life, and perfect joy of life, and is attended with perfect conduct in all the relations of life. It obeys perfectly the law of God, which is the law of life, and has no other desire than to do the right in every time and place. Consequently, it reaps a full blessing continually, and is clothed with the power of the commandment which it obeys.

Once I served God through fear. The Apostle says, "Work out your salvation with fear and trembling." I had a fearful conflict in my youthful days and early manhood, through the clash of opposite elements and influences drawing me away from the truth and the cross of Christ. I feared I might miss the mark, and fail of conquering the enemy of my soul,—of all souls, and of all righteousness, fail of reaching the goal of my aspiration. Fear hath torment; fear hath restraint, and restraint is torment to the liberty-loving. But perfect love casts out fear.

I now serve God through love. The contrary desires, the struggle and fear have vanished—have been outgrown, and I have risen to a higher plane of thought and feeling,—to a plane where life, much of the time, is ecstatic joy. I had sometimes foretastes of this joy, earlier in life. But then, I had not been sufficiently tried and pruned, or purified to have it abiding. Perfect love casts out fear, and the service of love, is free service, and no other service is free. I serve God now through love and not through fear. And it is by obedience to the testimony of Mother Ann Lee, that I am made able to do this,—by bearing the cross of Christ against self-will and the carnal life, till all is conquered by the cross. I give this testimony concerning the results of my Christian experience to encourage the young.

I saw but one way of happiness for me. Either the angel which came down from above, and who with the aid of my teachers in the gospel, taught me how to overcome the lower nature and compel it to serve, must be obeyed, or the evil elements of this world, would drive out the angel—make it impossible for the love of God to dwell in my heart, and make it desolate of sympathy, and of all that constitutes true freedom, or life, or enjoyment.

There was no middle course for me. I did not desire one for various reasons. One was,—it could be only for a short space of time at the longest. For what is man's life-time, or a hundred years, or even a thousand years compared with Eternity? It is less than a needle's point to the whole round world. Another, and the principal one was, it would only delay an issue which must finally be met, before I could be at peace, with all my debts cancelled. It would be a prolonging of the struggle, and making it a ten-fold greater torture, than if immediately taken up and carried to a finish.

Mother Ann said, Better ten souls be lost that never heard the gospel than one that has,—which signifies a ten fold greater loss to such, and Mother Ann had the gift of God to know by what power she spoke. I wanted the best that was offered, and could not afford to barter the riches of eternal life and

the glories of heaven, for a brief season amid the shadows of time, or for pleasures that sting and stain, and vanish like a morning cloud, or for any of the prizes which the world can bestow.

Never have I regretted my choice, nor the struggle it has cost to secure it. Their spirits clothed in white, signifies purity, victory, gladness and rejoicing. White reflects the rays of pure light, and the wearers have become transmitters of light. Is not this the true resurrection, or rising from death to life?

With those who follow in the steps of our divine Teacher, this mortal is putting on immortality and this corruption is putting on incorruption, so that when the garment of flesh falls off, because it has ceast to be of further service, the creature is changed as it were in a moment, from its old and temporal, to its new and eternal habitation. It is not the mortal and corruptible that is changed, but the tenant, till then imprisoned therein. For flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption. These are left to return to the elements whence they were taken, while the freed spirit rises to life forevermore.

*Mt. Lebanon, N. Y.*

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### TRUST.

*By Annie R. Stephens.*

It seems but yesterday—when winter's gloom

Its somber robes of desolation spread,

When leafless trees swayed lonely bare and dead.

And now, what glorious resurrection from the tomb!

The frozen bough is white and pink with bloom,

The woodland violets faintest perfume shed,

O'er velvet slopes on cloth of gold we tread

That sunlight weaves, dark places to relume.

And so we trust the hand that guides the year,

Who, to the arid wastes new life can bring;

Serene we wait without a doubt or fear

For Hope to bloom, for Joy to soar and sing;

For out of life's dark reaches sad and drear,

A touch divine shall bring immortal Spring.

*Mt. Lebanon, N. Y.*

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"WHICH is a part of the natural law, the ebb or the flow? Either, certainly. Likewise with life's sufferings and life's joys.—As you can not say the ebb is good, the flow is evil, so you can not say of pain or joy (life's ebb and flow) this is good, that is evil. As long as your spirit is not immutable, whether on the high-way strewn with palm leaves and joyful cries of "Hosanna" around you, or on the road to the cross with the fiendish yell of "Crucify him" piercing your ears, you have not yet entered the "holy of holies."—*Ernest Pick.*

## THE MANIFESTO.

AUGUST, 1898.

## OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to

HENRY C. BLINN,  
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Mer. Co., N. H.

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## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

June.

## Average of Weather at Mt. Lebanon.

Thermometer.	Rain.
1897. 63.98	4 in.
1898. 68.33	5.625 "
Highest Temp. during this mo.	90 above 0.
Lowest " " " "	46 v "
Number of rainy days " "	10
" " clear " " "	11
" " cloudy " " "	9

July, 1898.

SINCE 1898 was ushered in, accepting the statement of Astronomers, we have taken a free journey on the earth's stupendous railway, without having met with any accident by collision or otherwise,

195,392,000 miles, at the rate of 68,000 miles each day. The Lord's conveyance is far safer than a Pullman sleeping car, and all without charge. We have ridden through six signs of the zodiac, viz.; Aquarius, Pisces, Aries, Taurus, Gemini and Cancer, each including 1800 geographical miles. Having gone so far safely, I shall patronize this safe conveyance throughout the year. Having entered the constellation Leo, we find the Lion's breath rather too hot for unalloyed comfort, but we will abide the heat.

It is a busy season of the year, and all hands are plying skill and strength in the line of duty, in making needful repairs, cultivating crops, and gathering small fruits of which we have a plenty for home comfort and some to sell.

The wet weather has subsided since July has taken the throne, yet Professor Hicks predicts electrical storms from the 4th to the 15th inst. If the electric bolts strike terra firma, may they choose a place that will do no harm.

We have commenced haying in the fields of clover and if we are favored with good weather we shall garner a supply of excellent hay. Potatoes are looking fine and if they are not soaked to death by continuous wet weather, we shall have an ample supply of this esculent vegetable. Crops generally are looking well, but it requires the use of the cultivator and hoe, and also the particular use of the fingers to keep the weeds subdued.

The State Road on the mountain is having an additional section put in traveling order. Hands are working the worst part of the road between Lebanon and Pittsfield. New York State has made appropriations for improving the roads in this state. Surveyors are selecting the best line through New Lebanon from the terminal point of the state of Massachusetts.

We opened Public Services to-day, July 3. A goodly number of spectators attended and showed marked appreciation of the spirit of the gathering. The speaking and singing were truly devotional, filling

the entire service with heavenly, inspiring gifts.

The health of the family as a whole is excellent. There are none to my knowledge that are not able to take daily rations, and to perform their daily share of manual labor. Thus in blessing we are blest.

*Calvin G. Reed.*

North Family.

July, 1898.

OLD SOL seems now in earnest to make up for past delinquencies. Some of the crops may come forward, but peas are almost an entire failure and other garden produce will be late and inferior. Cherries and currants are abundant and are being daily sent to market.

Our Sabbath services were opened to the public the 3rd inst. Many better enjoy the seclusion of our home services, but we can not look at it otherwise than selfish, to withhold from others a knowledge of that which we so highly prize, and if we sow not how can we expect to reap? It is reported that Columbia Hall at Lebanon Springs is to have many guests this season.

Many letters are still being received as the result of the article concerning our Society which appeared in June number of "The Ladies' Home Journal." The greater number of these letters are from those advanced in years or in unfortunate circumstances who think they would enjoy a home among us, while others are from intelligent, high-minded people in whom a deep interest has been awakened to visit and learn directly concerning the principles and life practice of the people inhabiting "The Wonderful Little World." A few are from those who seem to feel that a revelation has thus been given them of the means to attain the life and the peace which the world can not give. May we have grace and wisdom to impart to such the needed help.

On the 21st. of June we received into our home for a brief tarry our dear friends of long and loving acquaintance, Sisters, Hannah Wilson and Eliza Brown from

Enfield, Conn. Only those who have risen into the spiritual life through sacrifice of the earthly, can know of the "richness and fullness of heavenly love whose interchange makes such seasons of meeting a privilege and joy."

We hope that all of our friends who have seen the many gross misrepresentations concerning the action taken by Alfred H. Love, President of the Universal Peace Union in his efforts for peace between our country and Spain, will also read the facts of the case as stated by himself in the June and July numbers of the "Peace-Maker" of which he is editor. His long years of earnest and devoted labor in promoting the cause of peace entitles him to our fullest sympathy and support. In behalf of the Brethren and Sisters of North family, Eldress Anna White has written him a letter of appreciation and encouragement which can not fail to be most welcome to one thus unjustly persecuted.

*Catherine Allen.*

South Family.

July, 1898.

JUNE 10, we had the pleasure of meeting the Ministry from Maine. We deeply enjoyed our visit with them; it was all too brief, but we shall long remember them and their pleasant tarry.

Tuesday afternoon of the 21st ult. we attended the funeral of Sister Ximena Gates at Second family. As earth to earth was rendered the gates of heaven opened and her soul entered, where the blind see, the lame walk, the deaf hear and the dumb speak; where no darkness nor death can come, but all is life, light and liberty.

On the 24th ult. we renewed our acquaintance with Sisters Hannah Wilson and Eliza Brown who spent a portion of the day at our family. They were formerly of Canaan, now hail from Enfield, Conn. Their tarry among us, like the visitation of ministering spirits will add to the happy remembrance of the past.

To all lovers of truth we call attention to the article in the June number of the

"Ladies' Home Journal" entitled "A Wonderful Little World of People" by Miss Madeline S. Bridges. She has gathered many interesting facts during her recent visit at Mt. Lebanon and knows whereof she speaks. The work is richly illustrated, containing photos of people and places of our beautiful hill-side home, arranged especially for the "Ladies' Home Journal." Miss Bridges is an interesting writer and a friend of Sister Cecelia DeVere.

We hope our friends in the summer land of Florida, the land of orange blossoms and crocodiles, will find much pleasure in their Southern venture, and continue raising cane and all fruits of the sunny South.

Kindest love and sympathy to our dear Editor. May time and Providence restore him to health and activity again.

*Genevieve DeGraw.*

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### Shakers, N. Y.

July, 1898.

DURING the month of June we were very pleasantly interrupted in our usual vocations by a visit from our gospel friends from the state of Maine, Elder William Dumont and Elder Henry Green. If friendship and the bond that holds us in spiritual communion are strengthened by the application of the adage, "Short visits make long friends," our alliance must be indissoluble. Yea we will "remember the Maine," but with the spirit of peace that makes all those who love our blessed cause and are striving for its prosperity one in spirit and purpose, instead of the revengeful interpretation which at present is given to that saying.

We also had a very pleasant visit from our Sisters Emma Thayer and Celia Thorpe of West Pittsfield, Mass. We were glad to hear from them that our good Brother Ira Lawson is improving in health. May the angel which cometh with healing in his wings restore him to perfect health.

As we write these Notes on this pleasant Sabbath morning, July 3, our thoughts

have been moving forward to the contemplation of the probable results of tomorrow. How many realize the true import of and the spirit that should prompt the celebration of our Independence? That it might be a reality in our national life there were those who suffered and gave their lives for their country, and the present generation if they are to hold as a sacred and indissoluble inheritance what has been gained must be prepared to meet the living questions of to-day with the same heroism and confidence in the ultimate triumph of the truth that our forefathers had.

Summer has put on her royal robes and the vegetation that has been so backward is at present hurrying forward to complete the task assigned. July 3, gives us the highest registration of the season to date, —98 degrees in the shade.

*Hamilton DeGraw.*

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### West Pittsfield, Mass.

July, 1898.

WE come once more from the Berkshire Hills with a greeting of love for our friends in other homes.

We are enjoying the fulness of active, growing summer. It seems to us that we can faintly hear the mysterious forces so busily at work, forming the material for the growth of each tree and plant or flower. Every morning we realize the progression constantly at work about us, and at evening can trace the result of sun or shower by the growth toward maturity of fruit or grain.

Potatoes promise an excellent harvest, and the hay crop we think, will exceed that of last year in abundance.

While truly grateful for the many blessings which are ours and recognizing the benefit of so peaceful a home, our hearts are filled with sympathy for the brave ones, who beneath the tropical suns of Cuba, are fighting so courageously for a poor and oppressed people. Never before in the history of any country has the spirit of unselfishness and courage so actuated

the people, and while we desire the advancement of peace, we pray for the coming of the day when man shall acknowledge the universal brotherhood of man; when the cry of the slave and cruelty of the master shall cease.

There came to our family a few days since two Sisters from the "Canaan-Enfield" family, Hannah Wilson and Eliza Brown. They are traveling toward the west in life's journey and the radiance from a golden setting sun even now brightens their faces, as they impart messages of courage and strength to those whom they meet. They attended meeting with us benefitting all thereby.

Sister Annie Case, of Watervliet, also paid us a flying visit, but as the good things of life are best appreciated when not too freely bestowed, we will look forward to a repetition of the hurried call.

*Fidelia Estabrook.*

#### Enfield, N. H.

July, 1898.

THE first of this month we had the honor of entertaining our friend, Honorable E. H. Cheney, editor of "The Granite State Free Press," of Lebanon, N. H. and Ex-Consul to Matanzas, Cuba. In the evening he gave us a very fine discourse, interspersed with many of his experiences while stationed in that beautiful, war-blighted island.

As we think of the cruel power administered by the Spanish upon their subjects, can we do otherwise than hope that the Cubans will soon realize their long-dreamed-of state of republicanism and personal freedom? Surely from out of the black war cloud now hovering over Spain's colonial possessions and our own country, we can believe that there will arise moral effects, enriching to each race, the consequence of a larger and better light of civilization and righteousness prevailing.

On the evening of July 4, we gathered upon the lawn before our large Dwelling, which was well decorated with flags, as

were also the fruit trees about, and enjoyed an entertainment of music and recitations, given by our little girls, after which, a collation of cake, ice-cream and berries was indulged in. Thus closed the "glorious Fourth" of 1898, so eventful with national rejoicing.

July 5, we again welcome Elder Henry C. Blinn, who was prevented by journeying "into the valley of the shadow" from making his regular visits to our Society, for a little while. We are also pleased to renew our relations with Elder William Briggs, and greet him as the associate in office with Elder Henry. Our first service with them was fraught with gratitude for past blessings and petitions that added strength and zeal may be had, enabling us to work as the heart of one.

*George H. Baxter.*

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#### Narcoossee, Fla.

July, 1898.

OUR drought which has continued more or less for six months has finally given way to the earnest feelings of the brainy toilers of the soil whose prayers and desires have been from morning until night for a shower of rain. None came of much account until June 5, but within a short time we had two and one half inches, but far too late to save the thousands of drooping crops except where there were facilities for irrigation.

This may look to some very discouraging, but not so to the Florida farmer whose pertinacity of feeling to combat with such things is not checkt by defeat. As soon as the rain came the ground was again ploughed, old stubble turned under and a new crop sown. Should we take a consistent view of such conditions, it would soon show us the necessity of something more to rely on for permanent crops than the elements.

It is certain beyond a doubt that farming can not be carried on successfully in Florida without some kind of irrigation. The present season demonstrates this truth. Those who have irrigating plants

have in a measure saved their crops, while those who have not were left to see their crops go down among the thousands who have lost all. To those who are looking to Florida for a home I would say look well before you take the step.

The irregularity of the seasons has been the source of discouragement to hundreds of honest people who have come here under the recommendations of dishonest speculators and put in their thousands to build up a comfortable home, and after years of hard labor and toil were compelled to forsake their homes at half the cost and return to their former homes. I would not say this has been the case with all but with a great majority. In the advantages of the soil and climate of Florida it is only the equal of the other states in proportion as one estimates the value of climate over soil, which is to say that while the climate is just about as satisfactory as one would ask for; the soil is not so in consideration of or relation to the world's present knowledge of agriculture. There is some, a large amount in fact, of really good land in Florida, but as a state its soil is poor, being sandy and non-productive. So in order to have a crop the farmer must make his soil. That there will eventually be found something of value that these lands are especially adapted to that will make them equal to other lands, is the hope of many minds. But give me for farming the home of my childhood the hills and valleys of old New England!

*Andrew Barrett.*

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#### THE TURNKEY.

No. 2.

*By Elder H. C. Blinn.*

As the first human beings evidently cut down trees and then rolled the logs, we may possibly touch the right point by going back to some of those first lumbermen. Jubal Cain according to Biblical history, made organs and harps, and was in all probability a wood-chopper and a log-roller. These brothers, Jubal and Tubal,

were skillful workmen and soon brought out a nicely wrought Canthook.

We may be assured that Jubal was pleased, even tho the Bible may be silent on the point. The Canthook was a success in pulling logs out of a bad place, and it was soon seen that a smaller instrument made after the same pattern, would be a nice thing to pull an aching tooth from its socket.

Assuming all of this to be correct, we have no hesitancy in believing that Jubal Cain was the first dentist that ever used a Turnkey in the extracting of teeth. Its form may have changed slightly since that early day, but not enough to destroy its original design.

Dr. Harris, who publisht his work on Dental Surgery in 1855, would spoil this idea of giving the credit of invention of the key to Jubal Cain, as he says:—"For about fifty years the key of Garengot was almost the only instrument used in the extraction of teeth." But this does not say that Garengot did not get his idea from some one of an earlier date.

One might easily so arrange his mind as to readily believe that the very same person that invented the canthook also invented the Turnkey, as they are so much alike; and if it could be proved that Jubal Cain owned a saw-mill, the whole matter would be perfectly clear.

Altho considerable ingenuity has been displayed in the manufacture of dental forceps they were not made, as a general thing, with such nice adaptability till near the beginning of the present century, and were not brought into general use till 1830. The Turnkey was presented at first, on nearly every occasion, except in the extracting of teeth for children, and for the upper and lower front teeth of adults.

It was the custom of the family physician to take with him a small box of dentist's tools, that he might be able to extract a tooth if his services were demanded. As the Turnkey or Dentist's Key was made on the same principle as the Canthook, when it was placed on a tooth, and the physician had hold of the handle,

it was sure to bring the tooth from its socket or break it off in the attempt. Should it so happen that the tooth broke and the roots were left imbedded in the jaw, the key was laid aside and the forceps brought into use, or possibly a hammer and chisel were used to separate the roots that they might be drawn more readily.

It was not a pleasant thing to fall into the hands of a heroic physician, in those days, before any preparation of anaesthesia had been discovered. If the forceps failed to extract the roots, other tools were used and they were lifted from their socket, as the farmer lifts a bowlder from the ground.

We might anticipate a patient who has through a long day and a still longer night endured the severe pains of an aching tooth welcoming almost anything that would promise to afford relief. A visit to the physician and a brief story of aches and pains might possibly awaken his interest.

Quite a lengthy and wise examination must now be made in order to determine what should be done and to see what tools would be necessary for the case. At this date but few persons owned a dentist's chair and the common form not answering the purpose, the patient is ordered while standing to designate the tooth that he wishes to have extracted. Very few if any questions were askt by the physician, why the tooth should be taken out, as it was enough to know that the patient had askt to have it done.

The dentist of to-day kindly proffers his advice, whether or not a tooth should be extracted, and the patient is expected to be governed accordingly. But the dentist with an office, and with an education that fitted him for this special branch of surgery, had not come forward save in a few of the largest cities. In many places the extracting of teeth was even trusted to men who gave evidence of a little mechanical genius, and when it was not convenient to reach a physician, these self-appointed dentists performed the operation.

The forceps at this date were quite rude when compared with those now in use, and as a general thing were only for the

extraction of the front teeth. At a somewhat earlier day, and especially in places a few miles distant from the city, it was not uncommon for the shoemaker, or carpenter, or even the blacksmith to take upon himself the office of a dentist and do some heroic work.

Within the memory of the writer a ludicrous instance of this kind occurred. It was a boy of some twelve years. An aching tooth had brought him to the shop of the old shoemaker. A hurried examination was made and the boy was told to stand near the bench of the cobbler. Taking the boy's head within the circle of one arm, the lancing of the tooth was soon accomplished. Under the most favorable circumstances a shivering dread passes through the system so soon as a lance or a pair of forceps comes in sight.

In this case the forceps were a pair of shoemaker's pincers. They were large, awkwardly made, and wholly unfit for any such purpose. So soon as the little fellow saw those formidable things and learned that they were to be put into his mouth he began to cry from mere dread.

The shoemaker, however, retained his grip, but took time to deliver a severe rebuke to his little patient, and then ordering him to stand still, was successful in getting the great pincers into the boy's mouth, and attaching them to one of the molar teeth. Possibly it may have been the right one, but as none of them ached at this time, it was difficult to determine.

When everything was made right the would-be dentist attempted to display his skill. So soon as he began to pull, the poor frightened boy gave a leap and the pincers slipt from the tooth. The crying of the boy and the scolding of the shoemaker closed the operation, and the little fellow was glad to escape any more torture.

*(To be continued.)*

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#### "LET THE MUD DRY FIRST."

HERE is a capital lesson that may well be impress upon the memory of both young and old; Mr. Spurgeon in walking

a little way out of London to preach, chanced to get his pantaloons quite muddy. A good deacon met him at the door and desired to get a brush and take off some of the mud. 'Oh no,' said Mr. Spurgeon, 'don't you see it is wet, and if you try to brush it now, you will rub the stain into the cloth? Let it dry, when it will come off easy enough and leave no mark.' So, when men speak evil of us falsely—throw mud at us—don't be in a hurry about brushing it off. Too great eagerness to rub it off, is apt to rub it in. Let it dry: by and by, if need be, a little effort will remove it. Don't foster scandal about yourself or others, or trouble in society, or in a church, by haste to do something. Let it alone; let it dry; it will be more easily eradicated than you think in the first heat of excitement. Time has a wonderful power in such matters. Very many things in this world will be easily got over by judiciously 'letting them dry.'—Selected.

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*A Requiem for Sister  
XIMENA GATES.*

By Alma J. Shattuck.

FAREWELL, dear Sister, rest in peace,  
Thy journey here is run,  
And angels pure have welcomed thee  
To thy eternal home.  
A faithful servant thou hast been.  
Thy labors were well done,  
And to the mansion thou hast made  
The angels bid thee come.  
No monument of honor, fame  
Will mark thy absence here;  
Thy purity and sinless life  
Are virtues which appear.  
So patiently, our Sister dear  
Hast waited for the call,  
That rest, at last, is sweet to thee  
Which comes to one and all.  
We feel that joy and peace are thine:  
No earthly thing doth mar  
Thy spirit, which has entered now  
Beyond the gates ajar.  
And when the summons from that land  
Shall come to beckon me,

Ah may I meet that happy band  
Which now doth welcome thee.  
I patiently will watch and pray,  
Until the close of life  
Doth bring me nearer to that home  
Where ceases worldly strife.  
Farewell, dear Sister, fare thee well  
Until we meet again,  
Thy spirit now doth sing at last  
Sweet rest—is the refrain.

*Mt. Lebanon, N. Y.*

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THE INDIVIDUAL is edited by Alex M. Darley and published in Pueblo, Colorado.

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**Deaths.**

Ximena Gates, at Mt. Lebanon, N. Y. June 20, 1898. Age 87 years 2 mo. and 28 days.

Our Sister has gone home to rest. Being resurrected in early life into the new and living way, she will join living souls in the eternal spheres and rejoice in the home she has built there by faithfulness and true consecration to gospel principles.

J. E. S.

James McBride, at Watervliet, Ohio. June 29, 1898. Age 71 years 8 mo. and 22 days.

An honest Believer for many years, our Brother has gone to reap the reward promised to the faithful. J. O. T.



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